

776 Besides his general function as supervisor of the course of things on
 775 earth, The-One-on-High is particularly concerned in birth. He sends the souls
 843 of the new-born into the wombs of their mothers. The souls (uyi'it or uyi'rit)
 are hung up in the house of the deity on posts and beams. The duration
 of the earthly life of each soul is marked beforehand on thongs tied to them.
 A long strap indicates longevity; a short one, the early death of the child to
 be born. After death the human soul returns to The-One-on-High, who after
 some time sends it into a relative of its former owner, to be re-born. A
 drawing (Fig. 40) made by the Koryak Yulta of the village of Kamenskoye
 serves to illustrate the tale in which is described how the souls are hanging
 in the deity's house.

776 Two children of the Supreme Being are mentioned by name, — his son
 83:~ Cloud-Man (Ya'hal or Ya'hala'n) or Cloud-Maker (Ta'yañ), and his daughter
 78:~ Cloud-Woman (Ya'hal-ña'ut). Cloud-Man figures as the protector of young
 couples. Young men beat the drum, and appeal to him to turn to them the
 "mind" or heart of the girl, and *vice versa*. On the right side of a picture
 drawn by the above-mentioned Koryak (see Fig. 41) a girl is represented
 beating the drum in order to attract to herself the heart of a young man.
 The sounds of the drum reach the ears of Cloud-Man, who draws a line con-
 necting the affections of the two young people. In one tale¹ Fog-Man beats
 the drum to attract the heart of Big-Raven's daughter. Cloud-Man causes
 Big-Raven to conceive the thought of marrying Yiñe'a-ñe'ut to her brother,
 and thus induces Yiñe'a-ñe'ut to flee to Fog-Man. For his mediation in love-
 matters Cloud-Man gets a sacrificial reindeer from the bridegroom after the
 marriage has taken place. In another tale² Earth-Maker (Tanu'ta), after his
 marriage, fails to follow this custom, and his bride ails and wastes away until
 he does his duty toward Cloud-Man.

773 The Supreme Being plays no active part in mythology, at least not in
 77: the myths collected by me; but there are numerous tales relating to Cloud-
 821 Man's marriage with Big-Raven's daughter Yiñe'a-ñe'ut, and to Cloud-Woman
 becoming Eme'mqut's wife. On such occasions, Big-Raven and his family ascend
 to heaven to visit with his divine father-in-law: and Cloud-Man, with his sister
 and other inhabitants of heaven, come down to Big-Raven's settlement to
 return his visit.

Only one tale³ relating to The-Master-on-High, and containing coarse
 details, can be compared with the tales relating to Big-Raven. In order to
 cause rain on earth, Universe (Nai'ninen) attaches his wife's vulva to a drum,
 which he beats with his penis: and the liquid which is squirted out from the
 vulva falls down on earth as rain. In order to put an end to the incessant
 rain, Big-Raven and his son Eme'mqut turn into ravens and fly up to heaven.
 They cause the deity and his wife to fall asleep, and carefully dry their privates

¹ Tale 66.² Tale 111.³ Tale 9.

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which the husband shut his eyes to his wife's liaison with their herdsman; but the husband was a sickly man, and, besides, the herd belonged to his wife. I learned of another curious case on the Taigonos Peninsula. A man, being informed that his wife was visited by his neighbor while he himself was absent, said to the offender, "If you like my wife, don't visit her secretly, but take her altogether, only give me your daughter in exchange." The neighbor complied with so wise a proposal, and they exchanged the women; the neighbor, as luck would have it, having a grown-up daughter. 837

TREATMENT OF CHILDREN. — The birth of a child is a joyous event, and marked by a feast, to which guests are invited from other houses, or, among the Reindeer Koryak, from other camps. This festivity is called *Añanavixatin* ("woman's feast"). Among the Maritime Koryak, all women and girls of the village are invited in. Men are not admitted at all; even the master of the house leaves his home. The main dish consists of gruel or pudding made of flour, blood, meat, and fat. This pudding is called *ta'knañoika* ("bearing-blessing"), symbolizing the future welfare of the child. The Reindeer Koryak, on the occasion of the birth of a child, kill one or more reindeer, and invite men and women to the feast; but the women eat apart from the men, in the sleeping-tent of the young mother, while the house-master entertains the men in the outer tent. The Reindeer Koryak make the same kind of pudding as the Maritime Koryak, and call it by the same name. 851 527

I have already spoken¹ of the taboos to which the young mother is subjected, of the care taken to guard the child against evil spirits, and of the divination ceremony while giving a name to the new-born. According to the statements of Koryak women, confinement is easy. In each settlement there is an experienced woman who acts as a midwife. The navel-string is cut with an ordinary iron knife. This knife is not used again until the child is able to walk. The new-born child is rubbed with moss, and immediately placed in a combination-suit,² which takes the place of a cradle. The child is rocked by the mother in her arms, or placed in bed by her own side. On the flap³ between the child's legs moss is laid, which is frequently changed. The child is nursed up to the age of two or three years, unless a second pregnancy of the mother prevents her from doing so. At a very early age the child is given pieces of fat of reindeer or seal to suck. I was told that, if the mother dies during or soon after confinement, the child is killed and cremated with the mother, as artificial feeding is impossible with the Koryak's means of existence. 843 244 853

The Koryak are very fond of children. They take good care of them and fondle them. Children are beaten very rarely, and yet they are meek and obedient. I have often marvelled at the authority exercised by the elders over the children. I related the case⁴ of a girl of about nine who consented 862 847 861

¹ See Part I, pp. 100, 101.² See p. 601.³ See p. 602.⁴ See p. 591.